

Brooklyn Jewish Center Review



The Ark Gate
at the
Center Synagogue.

On the Gate
Words of Silver Read:
"There Shall Be
Peace In the Land."

FAITH IN OUR IDEALS

By RABBI ISRAEL H. LEVINthal

A RABBI'S ADVENTURES WITH
HUCKLEBERRY FINN

By RABBI BENJAMIN Z. KREITMAN

IS AMERICA BECOMING
LESS AMERICAN?

An Editorial

By WILLIAM I. SIEGEL

PRAYER FOR THE NEW YEAR

O God, divine Ruler of the universe, as the twilight of the old year fades into the night that marks the birth of another year, we gather together in Thy house with mingled emotions, mindful of the blessings and the sorrows Thou has seen fit to lay upon us.

Thou, O Lord, art without beginning and without end. Before Thee, time and change are as naught. A thousand years in Thy sight as yesterday when it is past, but as for man, his years are numbered; every hour is precious for Thou hast set a limit to his days on earth. On Rosh Hashanah we become aware of the flight of time, the vanity of our possessions, and the uncertainty of life. We feel the need of pursuing that which is timeless and indestructible. O may our prayers on these Holy Days arouse within us lofty resolves.

Stimulate us to find richer meaning and fuller content in all our daily tasks and aspirations.

We pray that this year be for us and for all mankind a year of life and health, a year of sustenance and cheer. Help us to make it a year of consecration to the Torah, of devotion to Israel, of loyalty to Zion and of service to humanity; a year of faith and wisdom to meet the perplexities and perils which may beset us.

On this Rosh Hashanah and in the days to come, may we acknowledge Thee our Father and regard all men as brothers. May it be a year of peace, concord and serenity, a year in which Thy Spirit will fill the hearts of all Thy children everywhere. Amen.

*From The High Holiday Prayer Book
Edited By Rabbi Morris Silverman*

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ABRAHAM MELTZER
Membership Chairman

Brooklyn Jewish Center Review

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No. 1

IS AMERICA BECOMING LESS AMERICAN?

THE authors of a recent national survey* have drawn conclusions concerning the spiritual condition of the country, arising from changing relationships among the ethnic and religious groups composing our population, which compel disturbing reflections. The validity of the deductions can of course not be vouched for by any reviewer. What can be said, however, is that the subject matter is of utmost importance to Americans; and that therefore the survey should receive the serious attention of all persons interested in the preservation of the American heritage.

Without attempting to establish an order of importance, we list some of the findings which the survey makes.

Of obviously great and disturbing significance is the assertion that there are inter-religious tensions in American communities which are increasing in intensity, to the serious detriment of all groups. One of the worst manifestations of these tensions is the pronounced tendency among Protestants, Catholic and Jewish groups alike to erect, and to separate themselves behind the walls of a "triple ghetto" in American life. This is not a compelled separation. On the contrary, it is a worse type of segregation in that it is voluntarily assumed by the respective religious groups.

"A Tale of Ten Cities" by Rabbi E. G. Lipman and Albert Vorspan.

The harmful effects of such a polarization are manifest and manifold. The unique genius of American life in the past has been its ability to absorb into what Zangwill so strikingly termed its "melting pot" every ethnic and religious group whose members have come to its shores. Out of the amalgam of the cultures and traditions of these separate peoples there has evolved a culture which more and more has taken on an American aspect as distinguished from the national, racial and religious sources of its contributors. This, our American way of thinking and living,

has been fruitful of benefits, and blessings not only internally in the country itself but externally in our relations with other countries and peoples within our own borders an enormously expanded population has lived, with but few exceptional periods of conflict and strife, in uniform peace, tolerance and mutual understanding. There has been, in the main, not only a legal recognition and guarantee of religious freedom and equality under the law, but a willing observance and participation in the practice of this national philosophy. Abroad, in our foreign relations, the fact of the essentially foreign origin of the great majority of our people has effectuated ties of understanding, sympathy and helpfulness between us as the better advantaged, and countries less fortunate than we in natural resource and economic problems. If in fact the tendencies noted by the surveyors exist, and if deplorably they will persist, the consequences may well be such as to constitute an international tragedy of major proportions.

The survey concludes that some part of the blame for these harmful forces lies at the door of the religious leaders of the three faiths. While in the highest echelon there is some inter-communication and some attempt at discussion of these problems, there either does not exist at all, or at most there exists in minimum quantity and quality communication, discussion and planning among the lesser religious leaders, in the major population centers of the country. While there is a continuing "dialogue," it is however not sufficiently wide-spread in extent or numerous in participants to be effective. Roundtables of Christians and Jews therefore are in fact more symbolic than real. The authors of the survey naturally advocate a fuller use of the powers of religion in "shaping the ethical conscience of America and impelling public spirited citizens to righteous action in building a better society for all men."

The survey makes specific findings concerning the American Jewish community. Taking natural note of the immigrant origins of the Jewish community, it finds a remarkably successful climb to a general average of comfortable living and indeed of prosperity and wealth. At the same time, the survey asserts that this success expresses itself in the pursuit of other than Jewish objectives and values. The community aspires to personal happiness and security, to wealth, power and status, rather than to the practice of piety, love of Torah and to ethical living under God.

Just how accurate is this assessment of the Jewish community's attitude towards its own treasures of tradition and practice we do not assume to say. Certainly, there is physical evidence to the contrary. In this generation there has been a notable program of Synagogue and Center building not only in the larger Centers of Jewish life, but in the hinterlands of the country among communities just beginning to grow into any real proportion. Skeptics have been unable to find in the fact of the building itself any real persistence, or revival, of religious interest. They deem the Center to be the expression of other factors in Jewish life; in themselves commendable, but at the same time not religious. Thus, they see a new pride and self-respect because of the renaissance of the State of Israel; and out of this a sense of identification with the Jewish people. They point to the fact that on week nights and Sundays the Center is crowded, while on the Sabbath the Synagogue is relatively empty.

This verdict is not accepted by all observers. The more hopeful see in

(Continued on page 6)

EDITORIAL BOARD

Brooklyn Jewish Center Review

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

ONE of the most encouraging news items that recently came to our attention was the one that told of the Conference of Jewish Educators and of those interested in the problems facing Jewish education which took place in Jerusalem in the month of August. Five hundred delegates and observers from twenty-five countries attended these sessions. The importance of the Conference was recognized by the large coverage of its sessions that was given in all the important newspapers in the land.

In the past years, especially since the establishment of the State of Israel, most of the efforts of the Jews in America and in other lands of the Diaspora were concentrated upon saving the lives of Jews and providing for their physical existence in Israel or in the other lands in which they dwelt. These needs will continue for some time to come. But thinking Jews are now realizing that something must be done to preserve the spiritual and cultural life of the Jews who will remain in the lands of the Diaspora. Without an appreciation of these spiritual and cultural values there can be no hope for the future of Jewish life, which must perforce be overwhelmed by the influence of the majority cultural civilization in which the Jew finds himself.

It is an overwhelming problem which faces us, and which cannot be solved singly. It requires united thought, united planning, united effort on the part of those in all lands who recognize the problem and who have given thought to what can and should be done.

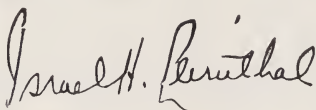
It was good to read that American Jewry was well represented and played a leading role at the conference. Indeed one of the sponsors of the gathering was the national president of B'nai B'rith,—the largest Jewish fraternal organization in America, which in the latter years is giving more and more attention to Jewish cultural life in America.

We, of the Brooklyn Jewish Center, are vitally interested in the program which the Conference has adopted.

Our institution was founded over 42 years ago to meet that very need which prompted the call for the Jerusalem Conference. We wish the Conference success in the plans that it had evolved for future action and shall cooperate with it in all its endeavors.

In the meantime, our Brooklyn Jewish Center must continue, with even greater force and enthusiasm, the holy work in which we have been engaged these many years—to spread a knowledge of our great spiritual and cultural heritage among our young and old. That alone is the "tree of life" for all of us, and for its preservation and growth let us rededicate ourselves on these solemn days when we welcome the New Year.

May the New Year bring to us the fulfillment of all our fondest hopes and prayers!



Adult Institute Opens Oct. 29

The 30th year of the Institute of Jewish Studies for Adults will begin with registration on Monday evening, September 17 at 8 P.M. This Institute offers courses in Hebrew, History and Religion, as well as in Jewish Music and the Synagogue Liturgy and Synagogue Architecture and Ceremonial Art. In conjunction with the Ritual and Religious Service Committee, the Institute also offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, October 29 at 8 P.M.

The course in Jewish Music and Synagogue Liturgy will be directed by Mr. Jack Goldstein. No previous training in music is necessary.

The course in Synagogue Architecture and Ceremonial Art will be directed by Mr. Gilbert J. Goldfine.

SABBATH WORSHIP

Week of October 5

Kindling of Candles: 6:12 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES,

OCTOBER 6, 8:30 A.M.

Shabbat Shubhat

Sidrah: "Haazinu"

Deuteronomy 32:1-52

Prophets: Hosea 14.2-10;

Micah 7.18-20

Cantor Sauler will chant the services assisted by the Center Choir under the direction of Mr. Jack Goldstein.

RABBI KREITMAN

will preach

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday
7:00 and 8:00 A.M.

SAT. AND DAILY MINHA

SERVICES: 6:30 P.M.

SUCCOTH SERVICES

Kindling of Candles: 6:03 P.M.

FRIDAY EVENING

OCTOBER 12, 6:30 P.M.,

SATURDAY EVENING

OCTOBER 13, 6:45 P.M.

SAT. AND SUN. MORNINGS
OCTOBER 13 and 14, 8:30 A.M.
CANTOR SAULER WILL CHANT
THE SERVICES

Assisted by the Center Choir under the direction of Mr. Jack Goldstein.

RABBI KREITMAN

will preach

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(One Minyan)

Mornings: Monday through Friday
7:00 and 8:00 A.M.

DAILY MINHA SERVICES:

6:15 P.M.

Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabowitz, Registrar, on the third floor of our building.

Mishnah Class and Fellowship

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its session on Sunday morning, October 28, at 10 o'clock.

FAITH IN OUR IDEALS*

by

RABBI ISRAEL H. LEVINTHAL

This is one of a group of five sermons which appeared as an English Supplement to the Yiddish translation of Rabbi Levinthal's book, "Judaism—An Analysis and Interpretation," by Dr. A. Asen, published by the Pardes Publishing House.

One of the greatest and most impressive books in our Bible is the Book of Job. Many Bible students and students of world literature regard it as one of the most fascinating creations of literary genius. It is a work of philosophy, dealing with the problem of the suffering of the righteous. Why should the just and the innocent suffer? How is it that the wicked often prosper? But though it deals with a philosophic problem it is not written as a dry philosophic thesis. It is composed in the form of a drama, brilliant in style and executed with great skill, and compares most favorably with the great classic Greek tragedies and dramas.

This is not the occasion to give a detailed analysis of the problems posed in the Book of Job. Just the barest outline of the contents will suffice.

Job is a righteous man, blessed with every gift from God's cornucopia. One day, during a session of the Heavenly Court, God asks Satan if he noted the saintliness and faithfulness of Job. But Satan is ready with a satanic reply. "Strike him and see if, in misfortune, his faithfulness endures." God accepted the challenge. Job is robbed of his wealth; his dear ones die; other misfortunes befall him. But Job remains true to his faith and his ideals. Satan does not admit defeat so readily. He argues that Job will turn against God once his own body is stricken. And again the challenge is accepted. Job is afflicted with leprosy; but though lying in pain and in anguish, he refuses to surrender his faith in the righteousness and in the final victory of his ideals. His wife urges him to curse God, to accept the apparent victory of injustice. But Job in answer cries out: "Even though He slay me, yet will I trust in Him!"¹

At times, he is bitter at his fate. He pleads, he curses the day of his birth. "Sighs are my daily bread, and groans pour from me like water. I am not at ease, get no rest, have no peace, for trouble keeps coming."²

The philosophy is developed later when his friends visit and argue the whole problem of suffering. Many thoughts are propounded, but withal, Job remains steadfast and clings to his faith in his ideal of justice. The end we all know. There is a happy conclusion. Satan is defeated; Job is the victor. He is restored to health and joy and prosperity. This drama

has become the classic example of faith and patience in the ultimate triumph of right and of truth.

It is interesting to note that in the Temple days, when the priests functioned in Israel, this Book of Job was among those books of the Bible that the High Priest was to read, or to have read to him during the night of *Yom Kippur*, in order to keep him awake for his sacred duties on that holiest day of the year.³ Evidently there is something vital and essential in this story of Job for the High Priest, the representative of all Israel, to remember on this day of days when we are to achieve at-onement with God. And today, with Temple and High Priest no more, we Jews may still find in Job a message of deep import for our life.

Some of the Rabbis see in this book not the story of one individual, not the record of an isolated happening. In fact, one Rabbi tells us: *Iyov Lo Haya V'lo Nivra*. "Job never was and never existed, but is only a *marshal* — a parable."⁴ We do not know who is the author of the book. One tradition, however, which is recorded in the Talmud, tells us: *Moshe Kosav Sifro V'sefer Iyov*. "Moses wrote his own book and also the Book of Job."⁵ He, who on the mountain of Sinai proclaimed God's law to the world, was also the one who conceived this tale of a man ready to endure every pain rather than yield his faith in his ideals.

Another tradition goes yet further and tells us that originally the Book of Job was placed in the Bible not where it is found now — in the third or Scriptural section of the sacred volume, — but immediately following the Pentateuch — the five books of Moses — and preceding the Book of Joshua.⁶

What a fine truth is revealed to us in these ancient traditions, and how meaningful for our day! What insight they reveal into the struggle for ideals, for the Kingdom of God on earth!

Moses gave the world a Law of truth and justice, of love and righteousness — a Law which, if man observed it, would transform this earth of ours into a veritable Garden of Eden. The Torah is the blue-print of happiness for the world. But Moses knew that it would not be easy to achieve that Law. He knew that Satan would often appear and bring to those, who strive for the triumph of God's Law, disappointment and disillusion, suffering and anguish, — tempting them to forsake the path which Moses revealed. Nay, more, he knew that, like Job, men would see wickedness triumphant, the cruel and the arrogant successful.

How important it is to have the Book of Job closely attached to the Divine Law — to remind us of the courage and the strength needed to hold fast to our ideals. At times we do become despondent. We see those who trample under foot the ideals of truth and honor apparently achieving success, scorning those who attempt to live by God's Law. How often are we urged to curse God and live. How often do the words resound in our ears, "The effort is not worth while, forsake your ideal!" Yea, Moses warns us — hold fast to your faith. Learn to say with Job: "Even though He slay me, yet will I trust in Him!"

When, more than now, was there a need for such a message. We fought a war for democracy and justice, at the price of sweat and blood and tears. We thought that with victory achieved it would be a simple matter

* A Yom Kippur Sermon.

1. Job, XIII.15.

2. III.24-26.

3. Mishnah Yoma, I.6.

4. Baba Bathra, 15a; cf. Prof. Louis Ginzberg, "Legends of the Jews," V.p.381.

5. Ibid., 14b and 15.

6. Targum Peshitta to Job.

to transform our hopes, our dreams and our ideals into reality. But see, Satan is tempting us again. Hatred and suspicion, prejudice and fear have again raised their heads. Already we hear talk of a new war. Darkness once more fills the world; all is in confusion. From all sides we are told, "Give up your ideal of universal peace, your dream of One World. Man is a beast; he will always fight; the battle is to the strong; the race to the swift. Just in such a time we need to read the Book of Job to keep us awake to the holy task before us. Despite all odds, let us not surrender our ideals. In a world that has lost its faith let us cling to it with all our strength, and thus bring new hope to a despondent mankind.

The Book of Job, according to the second tradition, not only followed the Pentateuch, but also preceded the Book of Joshua. Again, what depth of meaning this statement has for us. The Book of Joshua tells the story of the gradual conquest of Eretz Israel. God promised the land to the children of Israel. But Moses wanted the Israelites to know that in this task, too, there will be a test of faith. Even though the land was promised them, it would not come to them easily. There will be many battles to be fought; the land will have to be won through effort and will. Again, when hope seemed lost, when despondency had taken hold of them, they were bidden to remember Job — how he refused to surrender his faith even in his darkest moments.

Oh, how well we have learned this lesson in our day in the struggle to win the Promised Land. What treachery has been enacted by officials and governments to thwart us in our efforts, how they hounded us and tortured us — hoping that we would yield and surrender our ideal. There were years when darkness enveloped us, when everything appeared hopeless, when a Weizmann was forced to cry out: "Hitler may have lost the war, but as far as the Jews are concerned he won a complete victory!" But, like Job, the Jew clung to the

ideal of Zion reborn. Despite all obstacles, despite the opposition of Britain and Arabs, the Jew fought on, building with trowel in one hand, and with sword in the other to defend himself against every attack. The image of Job was ever before him, and, like Job, he too saw the triumph of his faith.

And we need to remember Job even today, though the Jewish State is, thank God, an established fact. Our enemies have not yet acknowledged defeat. Satan is still on the alert; he is still hoping to force us to give up our ideal. Even now, when the sun of freedom has begun to shine upon Zion, we must remember the connection between the Book of Joshua and the Book of Job. He must remain for us the classic example of the invincibility of a living faith.

R. Azariah d'Rossi relates to us an interesting tradition, that Moses used to read the story of Job to the Hebrew slaves in Egypt every Sabbath.⁷ Moses wanted these bondmen to hold fast to their hope in freedom, — not to forsake their faith in the eventual triumph of justice. The Book of Job gave these slaves the strength to carry on, and the confidence that the darkness of their lives will one day give way to light and joy.

Yea, the story of Job was joined to the Law of Sinai and to the Book of Joshua! How great is the need for that message today. According to one Rabbi, the Heavenly Council, before which Satan challenged the faithfulness of Job, took place on *Rosh Hashanah* and on *Yom Kippur*.⁸ On this solemn season may we dedicate ourselves anew to our faith and to our ideals — to work for them, to live by them, and, if need be, to die for them.

With the image of Job before us, let us carry on until our ideals become realities, and the Promised Land of happiness will be the inheritance of all mankind.

7. Me'or Enayim, IV.4, quoting Origen. See Prof. Ginzberg, Legends, V.405.

8. Targum Jerusalem, Job I.6; II.1.

(Continued from page 3)

Editorial

IS AMERICA BECOMING LESS AMERICAN?

the program of building the outward manifestations of an inner personal identification with Judaism as a religion. They note the increasingly large attendance of Jewish children and adults alike in institutions of Jewish instruction and learning; and from these statistics they deduce a more comforting answer.

Which of these observers makes the better analysis — whether the skeptic or the believer — it is still too early to say. Where our hopes lie, is of course obvious. The persistence of a Jewry through twenty centuries of persecution in a Diaspora of worldwide extent has been attributed by historians and philosophers to many factors: to a naked will to live, to a perverse and proud refusal to succumb, to the Torah, and to the Synagogue. All agree, however, that it has been the Synagogue which has been the physical expression of all of the other factors in determining Jewish history in the Galuth. The question therefore is not one of good and benefit; but rather of how much good and to the benefit of how many?

This is certain: for the prophets of doom and to the hopeful optimists alike, the survey contains statistical material, and matter of interpretation thereof, of high value. It is a good omen that the need for such an undertaking was recognized. Analysis and self-analysis are frequently the stimulants to, and the cause of, cure where cure is needed. The American Jewish community has by the pressures of history become the one single Diaspora-based unit of Jewry left after the destruction and holocaust of the Hitler era. It, and Israel, will be the two factors in not only the survival of Jewry, but in determining our people's cultural and spiritual complexion. It would be a tragedy of incalculable proportions, not only to us but to the world, if the sacrifices of our ancestors for *Kiddush Hashem*, even to the point of life itself, should be rendered vain and void in this era, and in this climate, of freedom and opportunity. That which they preserved for us, we should not lose for our children.

WILLIAM I. SIEGEL

This is part of the forthcoming publication on the Great Books Course Series being prepared by Dr. Kreitman for publication by B'nai B'rith's Department of Adult Jewish Education.

A RABBI'S ADVENTURES WITH HUCKLEBERRY FINN

By RABBI BENJAMIN Z. KREITMAN

The following article is a revision and condensation of the second part of a discussion on "The Adventures of Huckleberry Finn" at the concluding session of the Great Books Seminar held on May 7, 1962. Mark Twain's "Huckleberry Finn" is the last of the second year reading list as formulated by the Great Books Foundation.

The Great Books Seminar at the Brooklyn Jewish Center was established two years ago with the added purpose of showing the relevancy of Judaism, both as a system of ideas and as a culture, to the themes found in the classics of Western Civilization.

One of the great dangers Judaism faces today is to be adjudged as being irrelevant to the issues facing contemporary man. This danger can be met in two ways. One, by studying the sacred texts of Judaism and showing their application to present day life and its accompanying issues and problems. This is the classic approach of the pulpit and the adult study program. The second is the study and understanding of the classics that form the foundation of modern civilization and showing the relevancy of Judaism to the themes, ideas and issues embodied in these writings. This latter was the approach of Franz Rosenzweig in the Freies Jüdisches Lehrhaus in Frankfurt, one of the finest institutions of adult Jewish learning in modern Jewish history. Writing on the purpose of the Lehrhaus, he said, "It is a learning in reverse order . . . From life, from a world that knows nothing of the Law, or pretends to know nothing, back to the Torah. That is the sign of the time . . . There is no one today who is not alienated, or who does not contain within himself some small fraction of alienation . . . We all know that in being Jews we must not give up anything, not renounce anything, but lead everything back to Judaism. From the periphery back to the center; from the outside, in." The Great Books Seminar at the Brooklyn Jewish Center, with its special approach, is the attempt within the framework of our own Institute of Jewish Studies for Adults to achieve the purpose en-

visioned by Franz Rosenzweig. We consider this method and purpose, however, additions to the traditional approaches to Jewish learning and study. The study of the sacred Jewish texts remains the primary objective of our Institute.

The procedure or format of the Great Books Seminar at the Center calls for a special word of description. The discussion sessions are divided into two parts. The first part is devoted to a general discussion of the issues and themes in the work under consideration, led by Mr. Leo Blond, Co-Leader of the Seminar. During the second part, I try to show the relationship of Judaism to these issues and ideas. The members of the Seminar then discuss this relationship according to their own lights. As can be seen from the article, the session on "The Adventures of Huckleberry Finn" yielded a many sided discussion of basic themes in Judaism.

I am most grateful to the members of the Seminar for their understanding, enthusiasm and loyalty. The success of this project is in great part due to the skill, erudition and patience of the Co-Leader, Mr. Leo Blond. Mr. Blond, an assistant principal in the New York City school system, is a graduate of the Leader's Training course sponsored by the Great Books Foundation. During the course of this year Mrs. Lily Edelman, National Director of the B'nai B'rith Adult Education Department, invited me to prepare these discussions for publication by the B'nai B'rith. This invitation and her continual encouragement has helped me to carry forward this project.

I wish to express my thanks to Mrs. Freda Cohen, a member of the Center's staff, for her painstaking transcription of the tape recordings and for her efforts in preparing the revised typescript.

Benjamin Z. Kreitman

JUDAISM, culturally speaking, embraces various art forms. Its storehouse of literary achievements is rich and varied. As a culture Judaism has used a number of languages for communication, for self expression and for worship. Indeed, Hebrew is our primary and universally accepted Jewish language. But Jews in the past have spoken and written Aramaic and Judeo-Arabic. Many Sephardi Jews still speak a Spanish jargon known as Ladino and we are most familiar with the Judeo-German dialect known as Yiddish. Each one of these languages wedded to the Jewish spirit begot a distinctive and unique literature.

Surveying our multiform cultural heritage we pose the question: "Do we have in our literary heritage anything like "Huckleberry Finn?" It has been noted in the previous hour that Mark Twain blazed a new trail in American literature with "The Adventures of Huckleberry Finn," by using in its entirety the commonplace dialect of the south and the southwest, the locale of this story.

The second question we need pose for ourselves is, "In what way can the fundamental ideas abstracted from "Huckleberry Finn" be related to Judaism?" A few moments ago a member of the Seminar suggested that there are not to be found nor should we search for ideas or a philosophy in "Huckleberry Finn." She insisted that this novel as well as the other novels of Mark Twain were written only to amuse and to entertain. The preponderant view of the critics, however, as well as the members of this Seminar is that Mark Twain had a serious purpose in mind in writing this novel. The humor he uses is not for mere comic effect. It is for him a powerful medium through which he drives home his point. Mark Twain makes sure not to be mistaken for a mere humorist. Writing in one of his autobiographical pieces, he says, "Humorists of the 'mere' sort cannot survive . . . Humor must not professedly teach and it must not professedly preach, but it must do both if it

would live forever. I have always preached. If the humor came of its own accord and uninvited I have allowed it a place in my sermon but I was not writing the sermon for the sake of the humor."

These then are the two questions which define for us the Jewish dimension of our discussion of "Huckleberry Finn:" "Do we have in our literary heritage an art form that resembles this novel?" and, "What relevancy does Judaism, as a system of ideas, have to the ideas found in this novel?" To speak otherwise on the Jewish aspects of "Huckleberry Finn" is to link the proverbial elephant with the Jewish question.

It was noted before that Mark Twain established a new form for the American novel by his extensive use of dialect in "Huckleberry Finn." One of the members of the Seminar suggested that the author exaggerated the dialect speech in order to get a comical effect. For us living in New York in 1962 these dialects do sound strange and exaggerated. Having spent my childhood and early adolescent years in Kentucky, I can assure you that the speech you find in "Tom Sawyer" and "Huckleberry Finn" is no exaggeration. One aspect of the genius of Mark Twain is his gift to record the variety of dialects found in the south and the southwest. There is a realism in his transcription of the everyday talk of the southern white and of the Negro that no descriptive writing could ever achieve. By means of the dialects the author reveals the character of the southern whites at that time, the pathos of the Negro, their superstitions and their humor, their outlook on life and their common humanity.

When we look towards our own Jewish literary heritage, the writer who comes immediately to mind as resembling Mark Twain, particularly in his "Huckleberry Finn," is Sholem Aleichem. Sholem Aleichem wrote all of his works in Yiddish. There were other great writers in Yiddish before Sholem Aleichem, but they didn't let their characters talk as they would have in ordinary life. Some of them germanized or hebraized the Yiddish losing thereby its earthiness and warmth. Yiddish even in its most sophisticated form is essentially dialect speech and reacts to the restrictions of syntax and grammar as a

robust man does to a straitjacket. Sholem Aleichem uses Yiddish as "mame loshen," — the lusty mother tongue — the dialect speech expressing the common, vigorous, immediate impulses and strivings of the East European Jew. He records, too, as did Mark Twain, the nuances of accents that distinguished one locality from another, one social stratum from another. By means of this down-to-earth speech we are able to recreate the life of the Russian-Polish Jew, to savor the humor, the pathos, the faith and courage that gave depth to this life. "Huckleberry Finn" and the works of Sholem Aleichem are therefore not really translatable. Their idiom is peculiar to each people and each locale and is not easily exchangeable for another. When, however, one masters the particular idiom, one finds a universality of feeling that makes us all kinsmen. Paradoxically, the closer we come to the particular the more universal is its scope. Such is the nature of art, the more particular and individual is its mode of expression, the more authentically human it becomes for us.

Mark Twain uses as the protagonists of his best known novels two adolescent boys, Tom Sawyer and Huckleberry Finn. Of the two characters Huckleberry Finn is the more interesting, being introspective, deeply human and an intuitive philosopher. There is good reason for his choice of young boys for his heroes. The adolescent has as yet not been sullied by the corruption and vice of the adult world, nor has his enthusiasm for life been dulled by the responsibilities of mature years. He looks upon life with wonder, amazement and at times with disgust. There is a natural idealism in the adolescent heart and mind that causes him to rebel against adult ways and scorn its pretensions. Soon the adult world will close in upon him and force him to put a rein on his rebelliousness and to exchange his idealism for the practical.

The prophet Amos, speaking on behalf of God, inveighs against those of his people who subvert the natural idealism of youth, saying, "... I raised up some of your sons as prophets, and some of your young men as Nazirites, — But you made the Nazirites drink wine; and you laid command upon the prophets, saying, 'You shall not prophesy.'"

It was natural therefore for Mark Twain to debunk the 'humbug,' satirize the pretensions and espouse the humanity that binds together the high placed and the lowly through the character of an orphaned adolescent boy. Sholem Aleichem, the social satirist, the rebel against the accepted, stultifying norms chose also youngsters to speak his heart and mind. Mottle, the cantor's son, is an orphan like Huck. He is left to fend for himself and make his own way in the adult world. He, too, like Huck is an intuitive philosopher, reflecting on the foibles of his elders. Their misfortune of being orphaned helps them look with even greater detachment on the world around them. Sholem Aleichem and Mark Twain as social critics approach life with the detachment and idealism of youth. Vernon Parrington therefore described Mark Twain in these words, "All of his life he remained a boy." Similarly, Maurice Samuels says of Sholem Aleichem, "His childhood never died in him."

It is noteworthy that of the contemporary writers, the one who bears closest resemblance to Mark Twain and Sholem Aleichem is J. D. Salinger in his book "Catcher in the Rye," without having, however, their humor and zest for life. He, too, satirizes the corruptions and pretensions of middle class America through the colloquial, down-to-earth speech of an adolescent boy, Holden Caulfield. Holden is in a sense an orphan like Mottle and Huck. His parents and his older brother don't understand him nor want to understand him. He is bewildered by their ways and by their talk. Emotionally he is an orphan and alone in the world. The only understanding and sympathy he can get is from his younger sister, Phoebe, a kindred soul.

We have seen the kinship of spirit of Mark Twain and Sholem Aleichem, their similarity of style and their like use of dialect and humor. They play identical roles in the literature of their people and culture. Harry Golden in a recent New York Post column retold the well known story of their meeting. Sholem Aleichem turned to Mark Twain and said, "They say about me that I'm the Mark Twain of Yiddish literature." Whereupon Mark Twain responded, "They tell me I'm called the Sholem Aleichem of American literature."

Nevertheless there are differences, significant differences, between these two writers. Differences are indeed inevitable, even between twins. But I speak of those significant differences of characterization, of frames of reference, of goals and of ambitions. Kasrilivke and Boyberick are not just some place names that can be interchanged with only minor alterations with the towns along the Mississippi River in Huckleberry Finn's day. They are worlds apart. Nor is Mottle, the cantor's son, of the same genre of Huck. I will let Maurice Samuels, the finest interpreter of Sholem Aleichem in English, show us these differences. "Jewish children do not go bird's nesting or fishing or snaring. They do not run about in the woods. They do not cut pan pipes from reeds. There are no Tom Sawyers or Huckleberry Finns among them. Jewish children learn at the age of six or seven that life is real; life is earnest and a good time is not its goal. A Jewish child must not even learn to whistle . . . What, eight years old and you still want to play around? Are you a heathen? A lad like you should be deep in the Talmud. A lad like you should be studying, not day dreaming, not skipping about like a goat, as if you hadn't a care in the world. Why, when I was your age, I had two tractates of the Talmud mastered. When I was your age etc., etc. Fetkie, the Russian peasant boy, who appears in one of Sholem Aleichem's stories, could pass muster for Tom Sawyer with only the slightest changes. But not his Jewish companion, Fivel. Fivel is horrified when Fetkie tells him how he got at a bird's nest, how he trapped an animal.

The 'shetl' of Boyberick or of Kasrilivke, and those that may be familiar to your own memories were different in kind from the towns and villages of Huck and Tom Sawyer. The 'shetl' begot therefore a different kind of boy and girl in terms of attitudes towards life and destiny. Their imaginations played in the spheres of the mystical and the esoteric. Their riddles came out of the Bible and the Talmud. Their prattle and gossip were suffused with the seriousness of their duties. Even the pranks of the 'shetl's' mischievous boys had a special quality found nowhere else.

Some of the members of the Seminar, recalling their own early experiences or the stories of their parents, have insisted that the boys of the 'shetl' and those of a Mississippi village were really the same. The Mottles and the Fivels were bestirred by the same carefree strivings as the Hucks and the Toms. Granted that there is a sameness in the patterns of behavior that underscore our common human ties and make of Huckleberry Finn and Mottle, the cantor's son, brothers in the human family. It is upon this sameness that we have focused the earlier part of our discussion, seeing thereby the resemblance between Sholem Aleichem and Mark Twain. But we should be aware of the profound dissimilarities so perceptively demonstrated by Maurice Samuels.

I come now to the second of the two questions that define the area of this discussion, "How are the ideas articulated by Mark Twain in 'Huckleberry Finn' related to the ideas of Judaism?" Recalling an earlier quotation from the autobiography of Mark Twain describing the seriousness of his art, we can truly say that "Huckleberry Finn" is a magnificent sermon preached by the author. In this sermon he demonstrates the innate goodness of man, the compassion that binds us together into one human family. He extols in the course of this sermon the moral grandeur of the common, ordinary man. In sum, he shows how the unmediated 'moral sense,' the natural moral impulse, raises man above his brute origin and sets him among the angels.

Huckleberry Finn is an untutored, unschooled boy. In fact, he hates all school learnin'. His manners are bad and his grammar is worse. He never heard, nor will he never hear of the 'categorical imperative.' The very words would have given him the fright of his life. But that 'imperative' is a part of his nature. His instincts are profoundly ethical and deeply human, steady and strong in the crises of temptation. Huck shared his raft and his adventures with Jim, the runaway Negro slave. An affection and tenderness grew up between the two that knew of no differences of color and of class. At one point Huck set to thinking about what he was doing. He was after all helping a

runaway slave and that was a crime and a grave sin, the kind of sin for which he will be consigned to hell. This unlettered, superstitious boy is now sorely tried. The temptation is heightened by the memory of kindnesses done to him by Jim's owner, Miss Watson. He then writes a note to Miss Watson telling her of the whereabouts of her runaway slave. He is doing what society feels is right and proper for him to do. He reads the letter again, thinks of the consequences and then tears it up, saying to himself, "Alright, then I'll go to hell." The stuff of life springs strong and wholesome from the great common stock. Ethically speaking, polite manners and good grammar, and a highly developed intellect could not have made a better boy out of Huck. Possibly they might have dulled his natural, ethical sensibilities.

We need not dwell at any great length on Mark Twain's affirmation in this book of the basic Biblical and Judaic teachings that the human race is one without any hierarchy of in-born, racial superiorities or disabilities; and that this oneness should be manifested by compassion for the stranger and the disinherited. This seems to me obvious even from a scanning of the book.

We turn, however, for closer examination and comparison to the important doctrine enunciated herein by Mark Twain, the innate 'moral sense,' the goodness of the great common stock. Huckleberry Finn, the simple, untutored lad, whether it be in his relation to Jim, the runaway slave, to the 'king' and the 'duke,' or to his drunken, brutal father, is the personification of this doctrine.

In the history of culture, the question has been raised time and again whether the intellect with its accompanying knowledge has strengthened or weakened man's moral competence, or is the intellect neutral, separate and apart from the ethical strivings, the area of the 'will'? It has been claimed by some that knowledge, begetting ingenuity, has blocked the natural instincts to do good. They have insisted that through the greater capacity to reason, one is tempted to rationalize the counter tendencies to good, of selfishness and hatred. The 'naturally' good impulses that issue from the heart are thereby silenced.

To put it in existentialist terms, the intellect is a way whereby man becomes alienated from his true self. We don't have to go too far back in history to search for examples or incidents that prove this contention. During the Nazi hegemony of Germany, the universities capitulated readily to the new teachings of racialism and paganism. Learned professors who had written libraries of books on philosophy and ethics proudly proclaimed their loyalty to Nazism, even writing scholarly volumes with massive footnotes proving the rightness of their position. There were some lowly folk akin to Huckleberry Finn who showed greater moral nobility and courage than these learned professors. What effect did their scholarship have on their character? There came into my hands the other day a paperback entitled "The Question of German Guilt," by one who is considered a luminary of German philosophy, Karl Jaspers. It is a translation of a part of his lectures delivered immediately after the war. With dazzling philosophical ingenuity he established new categories of guilt whereby he involves the entire human race in the guilt towards the Jews, thereby diluting the guilt of the German people beyond ordinary recognition. German guilt is so thinned down that for all intents and purposes they can consider themselves innocent victims of circumstances. I can imagine Huck wagging his head in amazement at this philosophizing and saying, as he did on another occasion, "A person's conscience takes up more room than all the rest of a person's insides, and yet ain't no good, nohow. Tom Sawyer he says the same."

Yet we know that ignorance is not bliss nor is it a guarantee for man's permanent tenancy of the paradise of morality and peace. Ignorance can breed suspicion and hatred of the stranger, blind one to the qualities that make us all human, cause one to believe that selfishness is the only successful rule of life. An intellect-free life can invite darkness and tyranny. The unmediated impulses of the heart may leave in their wake terror and chaos. We can argue back and forth about the 'natural' moral condition of man. Rousseau-like we can speculate about the idyllic state of man under primitive conditions, unsullied by the artificialities of civilization.

This is man as an abstraction. The historical reality, however, is that we spend our lives as part of groups and societies. This living together must necessarily give birth to tribes, nations, languages, political states, cultures and civilizations, creations of human nature and not 'nature' as such. Out of the knowledge and understanding of these social elements comes the discipline that makes possible cooperative living. Could there be a human society and the hope for its progress without the dimension of the intellect? The ignorant and boorish father of Huckleberry Finn was a threat to his son and to his community. We have a right to speculate over what the father would have been like if he had been exposed to some education. True his meanness would not have disappeared altogether. But there is a good possibility that it would not have taken the raw, brutal form it took. On the other hand Mark Twain would have responded to this speculation with a wry smile, saying, "So he would have been a half-educated, mean man. Maybe that's worse."

"The Adventures of Huckleberry Finn" embraces some of the fundamental questions raised during the course of this year's readings, particularly by Ecclesiastes, Aristotle, Swift, Rousseau, Kant and Mill. It was a wise choice on the part of the directors of the Great Books Foundation to have placed this novel at the end of the Second Year Readings, for it is a beautiful summation of the issues discussed during the course of this year.

For us as Jews to gain a clearer perspective of the themes of this novel which, as we have seen, are at heart ethical, we must shift our gaze to the history of our religion. Ever since Sinai, ethics, i.e., man's right conduct, has been the major concern of our religion. Indeed, in Judaism the 'moral sense' and the 'religious sense' are identical. One cannot be conceived of without the other. The moral or the religious sense was not left on its own to work out the individual's relationships and destiny. Through the Torah, with its laws regulating the ethical and religious conduct of the Jew, the 'moral sense' was given a disciplined and predictable expression. The Torah as Law involved the totality of the person,

his passionate and intellectual elements. The study of the Law is given extraordinary emphasis in Judaism. But it isn't study in the ordinary sense of the term, the acquisition of knowledge and the strengthening of intellectual powers. This type of study for Judaism is purposeless and barren. Study in Judaism means the reverent pursuit of the knowledge of the Law or for that matter any other knowledge that may be directly or indirectly involved in the Law, with the purpose of influencing the heart or the 'will.' In turn the heart depends on the intellect with its knowledge to guide it in its impulses. The unmediated impulses how good and innocent they may seem, the Jewish heart knows them to be fraught with danger. We find therefore in the Talmud these sayings: "An ignorant man cannot be pious," and "A boor does not fear sin." Ideally, the Halachah, i.e. the totality of Jewish law, is the resultant of the intellectual and passionate strivings of the Jew.

There was a time when the study of the Law and even its practice became an arid intellectualism and formalism. Knowledge and nimbleness of mind were considered ends in themselves. There appeared an ever widening chasm between the mind and the heart. The religious and moral powers of the unlettered were considered of no worth. The ignorant man was, as it were, irrevocably locked out of heaven. This exaggerated intellectualism reached its height around the beginning of the eighteenth century and at that very time a great revolution took place in Jewish religious life, the Hassidic revolution. The early Hassidic teachers rebelled against the intellectual Rabbinic aristocracy and sought to lead the lowly, the untutored, through the gates of heaven, Hassidism sought to restore the passionate experiences, the heart and the will to the totality of Judaism.

There is a legend ascribed to the founder of Hassidism, Israel Baal-Shem-Tov, that sums up this purpose. A villager had a boy who was dull in understanding and could not even learn the shape of the letters, let alone understand the holy words. When the boy was of age, that is thirteen years old, the father took him with him on Yom Kippur to the prayer house of the Baal-Shem. Now

the boy had a little whistle on which he always whistled during the time when he sat in the field and pastured the sheep and calves. He had brought it with him in his pocket without his father's knowing it. The boy sat in the prayer house during the holy hours and did not know anything to say.

During the Neila prayer the great confession returned for the last time and, before the evening descended and God judged, came once more before the ark of the Lord. Then the boy could no longer suppress his ecstasy; he put the whistle to his lips and let its voice powerfully resound. All were startled and bewildered. But the Baal-Shem raised himself above them and spoke, "The judgment is suspended, and wrath is dispelled from the face of the earth." What the learned prayers could not achieve the ecstasy of an ignorant boy did achieve. The untutored heart emerged triumphant.

As I retell this Hassidic story, I savor some of the flavor of the Huckleberry Finn story. I trust that you do not consider me sacrilegious in making this comparison. The sacred character of the Hassidic story remains unique and beyond comparison with the ordinary. But there are common elements to both these stories. In both there is a boy, unlearned and unschooled, but possessed of something far more important than schooling or a fine intellect, an innate goodness, a sincerity of the heart. In both the 'moral sense' or the 'religious sense,' and let us not forget that in Judaism the moral and religious senses are one, seems to proclaim its independence from and superiority to the mind and the intellect. And lastly, these two stories, each one in its own particular way, attest to the moral or spiritual grandeur of the common, ordinary man. Yet it would be a mistake to evaluate the Hassidic movement on the basis of this story which as we have seen shows such close kinship to the Huckleberry Finn story. Every revolution goes to an extreme in its beginning in order to make its point. The Hassidic revolution was no exception. The story of the boy and the whistle was the embodiment of the early extremist position. But the Hassidic movement in no way denied the role of the intel-

lect, sacred study, and the Law in the life of the Jew. To have done so would have been a radical departure from the mainstream of Jewish life and practice, becoming possibly, thereby, a heretical movement. The Hassidic movement was actually a corrective in Jewish life restoring the disinherited to their rightful portion, bringing greater joy, passion and holy enthusiasm into the daily round of the Jew. It is interesting to note that one of the most important dynasties in Hassidism, the Lubavitcher dynasty, is known as Habad, which is the Hebrew abbreviation for wisdom, understanding and knowledge. For normative Judaism the promptings of the heart alone cannot bring about our salvation as Mark Twain would have it in "Huckleberry Finn." The redemptive process is far more complex than Huck's adventures.

To look at it realistically, the simplistic, 'innocent' view of man as exemplified by Huckleberry Finn bears within itself the seeds of its own destruction.

One cannot take the position that man is innately good and all that is needed is to give his promptings free expression without in time being discouraged and disheartened. There is a demonic or satanic element in man that must be taken into cognizance. Only with such an understanding of the complexity of human nature can humankind be put on the road of self redemption. Mark Twain testified to his simple, innocent view of man by the creation of Huckleberry Finn. As time went on he became more and more disillusioned with man. And then at the very end of his life he wrote "The Mysterious Stranger," a bitter and biting denunciation of the human race. In this novel he condemns man as being altogether evil and surrenders him to Satan. These are his bitter judgments of man and his 'moral sense' put into the mouth of Satan: "they (men) have foolish little feelings and foolish little vanities and impertinences and ambitions; their foolish little life is but a laugh, a sigh, and extinction; and they have no sense, only the Moral Sense."

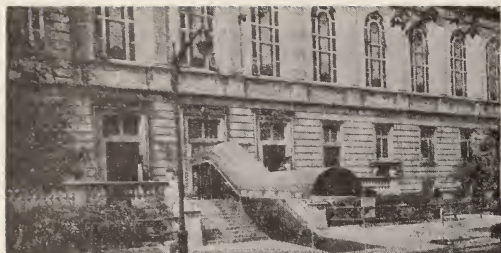
Satan shows what this 'moral sense' does for man. "He is always choosing, and in nine cases out of ten he prefers the wrong. There shouldn't be any wrong; and without the Moral Sense

there couldn't be any. And yet he is such an unreasoning creature that he is not able to perceive that the Moral Sense degrades him to the bottom layer of animated beings and is a shameful possession." If you will, not Huckleberry Finn but his brute-like father comes to be for Mark Twain the summation of human nature. With the damnation of man his faith in God is shattered. Satan as the Mysterious Stranger ends his sojourn on earth with these words, "It is true, that which I have revealed to you: there is no God, no universe, no human race, no earthly life, no heaven, no hell. It is all a dream — a grotesque and foolish dream."

Only in part can we ascribe Mark Twain's bitterness and pessimism, as was suggested by a member of the Seminar, to the misfortunes which befell him towards the end of his life. Out of a rosy, one sided picture of man there was bound to come disappointment. We can only conjecture that without these misfortunes he would not have written "The Mysterious Stranger" with such bite and sarcasm.

I do not know whether it was by intention or by coincidence that "Huckleberry Finn" concludes the second year readings and the third year begins with the book of Job. Whatever it might be, the juxtaposition of the two books is a meaningful one. Job is a warning against the simplistic view of life and destiny. This same theme, too, is seen in the early chapters of Genesis describing the first stages of man's moral history. The workings of man's destiny are mysterious and complex. Even the satanic is a part of this mystery and can not be concealed. The Sages therefore note the doubling of the 'beth' in the phrase "bechol levovcho" — with all thy heart — in the first paragraph of the Shema, which they interpret as meaning, "with both thine inclinations," the good and the evil — the passional.

Man can have faith in his God and in himself only if he tries to understand himself as he really is. When man sees himself as a totality, compounded of body and soul, goodness and perversity, the angelic and the demonic, and yet has faith in his redemption then his faith in God will endure.



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5723, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5723 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Dr. Moses Spatt, *President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Emanuel Cohen, *Vice-Pres.*

Frank Schaeffer, *Vice-Pres.*

Harry Blickstein, *Secretary*

Julius Kushner, *Treasurer*

Judge Emanuel Greenberg,

Hon. President

David Goodstein, *Hon. Treasurer*

Fred Kronish, *Hon. Treasurer*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5722 and hopes for an even more successful season in 5723.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Abraham Meltzer, *President*

Mrs. Joseph J. Krinsky,

Mrs. Benjamin Moskowitz,

Mrs. Herman Soloway,

Mrs. Frank Wolk,

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown,

Mrs. Bernard Mattikow,

Recording Secretaries

Mrs. Julius Dan, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,
Executive Director.

HIGH HOLY DAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Friday evening, September 28 at 6:30 and Saturday evening, September 29 at 6:40 o'clock; on Saturday and Sunday mornings, September 29 and 30, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 30 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon

on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, October 7, at 6:30 o'clock.

Yom Kippur services will begin on Monday morning, October 8, at 8:00 o'clock. The Yizkor service will be held at 11:00 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Jack Goldstein.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Friday evening, September 28 at 6:30 P.M. and Saturday evening, September 29, at 6:40 P.M., and on Saturday and Sunday mornings, September 29 and 30, at 7:30 A.M. Rev. Jacob Rubin will officiate.

Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Lewittes will preach after the Yizkor services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Sunday evening, October 7, at 6:45 P.M.

Yom Kippur Services — Monday, October 8th, will begin at 8:00 A.M., Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:00 A.M., Musaf services will start at 12:00 A.M. Study Session 2 P.M., Minha services will be held at 4:15 P.M. The sermon will be delivered at 11:30 A.M. Neilah services will begin at 5:15 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holiday on Friday evening, September 28 at 6:24 P.M.

On Sunday evening, October 7 (Kol Nidre Eve) candles will be lit at 6:09 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, October 8, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Saturday and Sunday, September 29 and 30, at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 7, at 6:30 o'clock.

The services on Yom Kippur will be held Monday morning, October 8, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Special Study Session

On Yom Kippur Afternoon, in the Auditorium, immediately following the Musaf services, Rabbi Kreitman will conduct a study and meditation session based on the laws of repentance of Maimonides.

MAN TO MEN

THE strength of our Men's Club lies in the willingness of the many to build a better organization long needed at the Center. From the time our organizers put their shoulders to the wheel and moved us to start the Club, until the present, we have never lacked good workers. There's no pay but gratification that comes after putting over a successful venture. No better demonstration of this eagerness to advance our cause came during this past summer. Last year we worked on our plans during the hot dog days, too, but this year we met even more often, planning, projecting and building. We injected innovations for the coming season, evidencing our desire to ever advance and not stick, alone, to tried and true methods. A vibrant, virile and viable group must ever experiment and so it is with our Executive Committee and the various subcommittees we've created. So, to all who have labored in the vineyard, may our harvest be great. To all of you I extend a hearty Ye-Yasher Koach on this Rosh Hashanah. May we work together in this fashion for days without end.

PAGING SISTERHOOD

IT IS indeed a great pleasure for me, as your president, to extend warm greetings to all members and friends and to wish all of you a blessed New Year.

I hope that you have all had a very pleasant summer. I am looking forward to resuming with you the many faceted activities of our Sisterhood and our Center. At this season let us rededicate ourselves to the task of making each day of 5723 so meaningful that our Sisterhood and Center may be a beacon of light in our community.

The approaching High Holy Days is the time for reflection, the time for remembrance, and the time for greater understanding of our faith.

We pray to the Almighty that he help us start anew, and to guide us to a more purposeful life, as we beseech Him to inscribe us and the whole house of Israel in the Book of Life.

"L'Shonah Tova Tikosevu."

A Healthy and Happy New Year.

Clara Meltzer, President

OUR efforts brought forth the new Pre-Slichot Gathering. My recent letter to you told of our sponsorship of the Yom Kippur Night Dance on October 8th. (Incidentally, if you haven't sent back the card, how about doing it now — we want to let all young danceable people know of this terpsichorean affair — an institution at the Center, one that we need for these young folks.) The Winter Weekend at Laurel in the Pines, December 14-15-16 is an added attraction, requested by many, to supplement our Spring Weekend. Our new Birthday Register will send our greetings to you on your natal day. These are some of our new programs — and there are still others to come — in our ever-expanding Wonderful World of the Men's Club.

DESPITE the increase in our plans and the added tempo, our dues remain at an inflation-low of \$5 a year. All that we aimed to give you in the past has been augmented. The Torch, the Federation quarterly, is still included even though most Clubs add

(Continued on page 37)

Start the New Year Right!

Mark these important dates for the beginning of our season on your calendar right now! Plan to participate in Sisterhood's program of activities. You will find the meetings and functions a delight to attend.

TUES. OCT. 2: Board meeting - 12:30 P.M.

MON. OCT. 15: Meeting - Brooklyn Branch, Women's League. Get information from Mr. Joseph J. Krimsky.

WED. OCT. 31: Noon. Annual Sisterhood Luncheon - Flash! Israeli Fashion Show, Commentator - Mrs. Theodore Ostrow. Mrs. Frank Wolk Chairman; Mrs. Harold Berlowitz, Mrs. Tillie Windwer, co-chairmen.

NOV. 11-15: Convention, National Women's League - Concord Hotel. Call Mrs. Benj. Markowe for information and reservations.

SAT. EVE. NOV. 24: Annual Jewish Theatre Party - "A Cowboy in Israel" with Leo Fuchs, written by Sholom Secunda.

ADVANCE NOTICE: Theatre Party - "Little Me" starring Sid Caesar - Jan. 26, 1963. Mrs. Robert Gutzman, Chairman of Theatre Parties; Mrs. Benj. Moskowitz, Co-chairman.

ROSH HASHANAH GREETINGS

New Year Greetings to Our

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(Continued from page 13)
MEN'S CLUB

an additional dollar for this splendid publication. Instead, we siphon the dollar off your dues and are left with a mere net of \$1 annually.

WITH the added activities you can readily see that we are hard put to make ends meet with this small sum. There is only one way to balance our budget. We need more of you in our group. Our expense factor will then be reduced immeasurably. With a total membership in the Men's Club, the net stipend will enable us to go through another season with a pleasant breeze.

TO encourage you to come forward without hesitation we are repeating an offer we made last year, with much success. If you will send us your application — a letter or note will do — with your \$5, we'll consider you a paid-up Men's Club member until the end of 1963. Mind you that gives you a bonus of three months — 15 for 12 for \$5. Now's the time to take the step. Make Rosh Hashanah the start of your New Year in the Men's Club.

ON behalf of my colleagues, executive and membership, may I extend our best wishes to all for a most healthy of New Years. Leshana Tova Tikosevu! Louis Kramer, *President* Men's Club

Great Books Seminar

Plans have already been formulated for the third year reading and discussion program of the Great Books Seminar. The first session will take place on Monday, October 29th at 8:15 P.M. The first book under discussion will be the Book of Job.

Those who are interested in enrolling may inquire of Mrs. Ida Rabino-witz, the registrar. There is no fee for this program but every seminar member is required to have a set of the Great Books, third year series. The cost of the books is \$9.25. The check should be made out to the Great Books Foundation and sent to our registrar. The leaders of this program are Dr. Benjamin Z. Kreitman and Mr. Leo Blond.

Seminar in Jewish Law

A special Seminar in Jewish Law — the study of Hoshen Mishpat will be continued this year. Those who are interested in registering for this class must have a law degree or training in the Talmud. The first session was held on Tuesday evening, September 18 and will continue every other Tuesday at 8:00 P.M. Instructor — Mr. Cohen.

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YOUTH ACTIVITIES

ONCE again the members of the Youth Activities Committee and the Parents Council take this opportunity of welcoming back all the boys and girls from their summer vacations. We feel certain that you all have had a very enjoyable vacation, tanned by the sun and are eagerly looking forward to the coming years events at the Center Clubs. Our new leader, Mr. Gilbert Goldfine, has prepared an excellent program of activities for the coming year which is now under way. Not only will we repeat many of the events that you enjoyed most last year, but we have added new activities which should intrigue and please you even more.

A brand new teen-age lounge program will be open every Saturday evening; also for our collegians, a newly formed college age group. Plans are now in progress for a bigger and better Columbus Day Dance and loads of surprises are in store for our Succah meetings. The remainder of the year has even more wonderful events and

more surprises are in store for our club members.

Let's have all of our old friends back — they might even bring some of their friends with them. Don't be selfish boys and girls — spread the word around among your friends and neighbors about our Center Clubs — let them get in on the fun.

MOM and DAD we know that you want your children to have a happy and successful year. One way of insuring this and helping them make new and nice friends is to see that they join one of our Center Youth Clubs.

We look forward to seeing you at one of our clubs, and wish you all a pleasant and happy New Year.

Youth Activities Committee
and Parents Council.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Sunday, September 30 for the Rosh Hashonah holiday and will reopen on Monday afternoon, October 1 at 3:00 o'clock for men.

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